

IN THE RELIGIOUS WORLD

THE TREND OF THINGS.

Church Unity Event.

In church unity annuals January 3, 1912, will be set down by church historians as a landmark. In New York, on the evening of that day a dinner was given by the Missionary Education Movement of the United States and Canada, and attended by the foremost home and foreign organized missionary societies. The 200 men present represented \$40,000,000 expenditure a year for missions. Hardly a society in North America, any considerable size or any religious body, but had men present.

The significance of the dinner, its historic character, was that home and foreign men came together. Within the past few years much has been said about union of separated religious bodies. But the separation between Protestant bodies of different names has hardly been greater than that between home and foreign organizations in the same religious bodies. Strange to say, there have been times and bodies wherein the two interests had hardly more in common than Protestants and Catholics. Competition and not co-operation obtained in all directions.

The missionary education movement was, until recently, the young people's missionary movement. It has always favored as a foreign propaganda, although giving some attention to home work. Its secretary, Mr. Harry Wade Hicks, was formerly a secretary of the American board, the Congregational foreign society. It was this movement that ventured to bring leaders of the two interests together at dinner. The occasion was the meeting of the foreign missions conference, representing all societies in North America, and the early assembling in New York of the home missions council, representing the home organizations of the United States.

At the dinner the topic was "The unity of missions." The speakers were chosen

by those present as three foreign to one home, but the home people said they were gratified at that measure of recognition. The principal speakers were the editor of a Toronto newspaper, Mr. J. A. MacDonald, the Rev. Arthur J. Brown, of the Presbyterian foreign board and chairman of the continuation committee of the last world's conference on foreign missions; Mr. Harry Wade Hicks, of the movement, which arranged the dinner, and the Rev. Dr. Robert C. Horning, of the Congregational home missionary society.

This brings together of the two great missionary agencies, held to be an achievement second only to bringing together prominent religious bodies of different names, is one of the outcomes of the new interest in missions on the part of laymen. It is said on all sides that the laymen's missionary movement, the men and religion movement, and similar campaigns have had a share in it. Separation was due to overseas on both sides, and the conviction of strong men that the task which they had set themselves outstripped in importance all other missionary tasks. "The unity of missions," as urged at the dinner just held, is regarded as an advance in Christian, even church, unity that is the most important yet attained out of the recent unity agitation.

For the benefit of any who are unfamiliar with technicalities of Protestant Christian work, it may be explained that the home missionary agencies are those which labor on United States soil, and who proclaim that America is both a force to convert the world and a field to be evangelized, the latter a necessary preparation for the former. At least \$40,000,000 a year is spent, although all of that sum does not go through the home society treasuries. The foreign people are those who work in foreign fields, of course. The money gifts of the United States and Canada to foreign work, now outstripping those of any other country, and nearly a half more than Great Britain, amounted last year to \$12,200,000.

The Welcome to Farley.

The reception which New York will accord Cardinal Farley upon his return from Rome will follow in most respects that accorded to Cardinal McCloskey under similar circumstances. It will be much more elaborate in expense and in length of time, but will lack in national character, since Cardinal McCloskey was the first American to be elevated to the Sacred College. Cardinal Farley's welcome will be more local than that of his predecessor. The dates will be January 15 to 22, and the plans are: A procession up Broadway and Fifth Avenue to the Cathedral, an illumination of St. Patrick's and a great service there, a public meeting at the Hippodrome, and a reception by the Catholic Club, the latter closing the nine days of welcome.

Those taking part in the welcome will include United States Senator O'Gorman, Appellate Division Justice Downing, and a great number of men of local New York prominence. Some efforts have come to the surface indicating political use of the event, but these efforts have been frowned upon. Every attempt will be put forth to make the occasion a personal, a spiritual, and a Catholic one, with politics barred. There is some enthusiasm on the part of non-Catholics, but it is said not to be so great as when Cardinal McCloskey was elevated, and what there is to be personal rather than religious. Personally, Cardinal Farley has many admirers, even warm friends, among Protestants.

The decorations accompanying the welcome are to take two forms. One is an extraordinary number of electric lights upon St. Patrick's Cathedral, and the other is the wearing of the cardinal's colors by all Catholics not only when making up the crowds lining the streets upon the home-coming parade, but for a given number of days. A part of the aim is to single out Catholics, and so show the real measure of the welcome. To some extent the plan was followed for Cardinal McCloskey. Catholics in New York have enormously increased

in numbers since that time. A purse of money that may reach \$40,000 will be presented to Cardinal Farley, in part to reimburse for the heavy expense, and in part to carry out some clerical plan that the new cardinal has long entertained, and that may, to him, mark his elevation as prince of the church.

New Efforts Toward Union.

At the request of the commission on a world conference on faith and order, appointed by the Episcopal Church in the United States, the Church of England in Canada has named a commission to unite with others in arranging this world meeting. The commission consists of the Archbishop of Ottawa, the Bishops of Algoma, Caledonia, Huron, Nova Scotia, and Montreal, seven well-known clergymen, and seven prominent laymen, the latter including two university chancellors.

The Episcopal commission reports that it has communicated with Christian leaders in every part of the world, and that thousands of replies have been received, promising co-operation, or expressing opinion that the time is ripe for action. Practically every official body in the English-speaking world of Protestantism has now indicated the plan, and named commissions. Efforts are making by leaders among them to secure recognition from some of the Catholic communions, especially the Greek and Russian. The Celtic, Armenian, and other Eastern bodies have been communicated with.

Inquiry among the leaders brings information that New York City is likely to be selected as meeting place for the world conference. When it may be held has not thus far been ventured by anybody. The feeling seems to be that time should be given for the advances of individual communions toward each other, so as to have in evidence some tangible efforts toward unity. Time is also needed, it is claimed, for education concerning differences and agreements. Leaders say that sentiment is steadily improving and that much is being gained by delay.

A letting well enough alone seems to be the present programme, with some effort toward drafting into signatures to the conference call representatives of all Christian bodies. Mr. J. Pierpont Morgan contributed the \$100,000, which is defraying the cost of preliminary, and Episcopal, Disciples of Christ, and Congregational churches are foremost in the plans thus far.

Controversy by Canonists.

A controversy has arisen, chiefly between canonists, growing out of action by a recent special session of the Episcopal house of bishops and the declaration of Bishop Rowe, of Alaska, to accept transfer from Alaska to South Dakota. The Bishop of South Dakota resigned to become Bishop Coadjutor of Missouri. The house of bishops, which elected all bishops for missionary districts and elected Bishop Rowe to Alaska, elected him at this special session to South Dakota. He declines to accept, and announces he will stay in Alaska. The controversy of the canonists is whether the power that first elects and assigns can elect a second time and assign to a new district.

The Rt. Rev. Dr. James H. Van Buren, Bishop of Porto Rico, has resigned to take effect next summer, when he will have filled out an even ten years of service. The reason is ill health, brought about, the bishop feels, by the tropical climate. Bishop Van Buren, a Yale graduate, and going to Porto Rico from St. Stephen's, Lynn, Mass., began his work immediately after the Spanish war, and will leave it, if his resignation is accepted, in a most prosperous condition. Among the Episcopal Church institutions there is a fine hospital at Ponce.

The vacancy in South Dakota and now this one in Porto Rico will make necessary, it is now said, a second special meeting of the bishops, a most unusual circumstance during the three years between regular meetings. The matter of a district in South Dakota exclusively for Indians, and the selection of an Indian as bishop for it, will come up again. The South Dakota district has two distinct parts, one Indian and one white, and both are vacant. So far as can be learned, nobody expects the bishops to press the point whether they can insist upon Bishop Rowe's transfer, but some say they may do so.

NEWS OF THE CHURCHES OF GREATER WASHINGTON

De Pauw University closed a campaign on January 1, in which it secured \$41,000 through its own efforts and \$20,000 from the Methodist general board. Dakota Wesleyan has also closed one with \$20,000, of which the board gave \$8,000 and James J. Hill, the railway magnate, another \$12,000. Wesleyan University is seeking \$10,000, and now has \$5,000. Allegheny has until May to raise \$200,000, of which the general board gives \$200,000. Ohio Wesleyan has gained an endorsement of \$200,000. All Methodist colleges entering upon these endorsement plans thus far have succeeded in meeting the conditions and have gained their new funds.

The American Baptist Foreign Missionary Society learns from its missionary in Malacca, the Rev. George H. Hammen, of acute famine in Bengal. The Bengal mission was until recently a free Baptist one, and comes under the regular Baptist society through the union of Baptists made not long since.

"Hails failed in Malacca this year," states Mr. Hammen, "and so one has risked to eat. The land is rich, splendid crops of other kinds are possible, but the people know nothing about raising them. With the same enterprise that I have seen elsewhere in India they might have plenty, where now they are starving. These people must be fed and clothed. Starving men cannot work. Children swarm, but they must not be permitted to die. As it is, they are starved for lack of proper food. We can manage with a moderate allowance from famine funds to provide a living, rain or no rain."

The society states that practically the same conditions obtained in others of its mission fields in India. The society's treasurer is Charles W. Perkins, Box 61, Boston.

The same society learns from its missionary in Chaochow, China, that the people there favor a republic. The city named is the capital of the most easterly prefecture in the Kwangtung province, and has 80,000 population. Canton is the nearest large city, from which its political ideas are taken, and Canton surrendered to the republican revolutionists without a struggle or any loss of life.

The missionary, the Rev. S. L. Baker, expresses surprise at the situation obtaining all about him.

"You know China is noted for its thieves," he says, "when only the extreme rigor of Chinese magisterial law hold in check. That now with no really responsible head to control affairs there should be no increase in lawlessness is almost more than I can explain." The

missionary continues with the observation that China is a nation of surprises, and states that, from long observation from within it, he is inclined to think that a new nation, possibly two of them, one of constitutional monarchy for the north and the other a republic for the south, can come out in fairly good shape without the bloodshed that almost always accompanies change by Westerners.

Methodists have two important matters in hand. One is a reduction in number of delegates to the quadrennial general conference and the other the raising of money for educational endowments, to meet conditions of gifts made by the general education board. Methodists have a university senate, a general advisory body. It has just met at Syracuse. It performs the important service of keeping Methodist institutions of higher learning up to grade, of recommending support for them, and of stimulating educators of promise to work for the prize of presidencies and other honorable positions in their conduct.

A committee has been named by the Methodist bishops to consider the question of the size of the general conference, which committee will report at Minneapolis in May, when the 222 conference assemblies. It is now thought that the number, about 300, will be reduced. Sentiment seems to favor the step. One reason is a saving of expense. The general conference now costs \$25,000 apart from local guarantees, and this expense is put upon the churches. Ministers' Monday meetings all over the country are now hearing the arguments. But a greater reason for reducing the size is to secure more efficiency in legislation. The body is so large that some declare deliberate legislation to be impossible.

Salt Sold by Postmasters. At Batavia (Old Hex), among the Alps, the railroad passes the rock salt mines, from which the Swiss government procures most of the salt whose sale is a government monopoly and often sold only by the local postmaster, who deals not only in stamps, but in salt. At this point a toothed rail is brought into play, and the gradient rapidly increases, as the cars pass, through woods of walnuts and chestnuts, here an important item of the diet and income of their owners.

San Francisco Glide.

Words by
JOS. MC CARTHY.
Allegretto.

Featured by Nat Carr in his New Vaudeville Act.

Musio by
AL. PIANTADOSI.

Now I don't want to boast, but way out
Now you have heard them brag a-bout that
on the coast, They have the most en-tranc-ing dance, That San Fran-
real slow drag, A-bout that lov-ing rag-down South, That San Fran-
cis-co glide, You sure are sat-is-fied, Now it ain't
els-co glide, Don't give that raga chance, Now you just
fast or slow, But still you've got to go, Just where it take you tho', Oh
slide, don't slip, And then you glide, then dip, And then you take a trip, A.

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my, you simp-ly grab a girl, get yourself in the whirl, And then
bove fa leave my dom-i-cile, to glide a rounda while, In that
CHORUS
please-ant dream a good bye! Oh, hon-ey! Glide, Glide, Glide a-round, you look so cute, you,
boy in dance I love, Oh, ba-by!
Glide, Glide, look in my eyes and see your future, Hold tight, That's right, Off we
go up-on the road to Fris-co, Oh, kid, tell me, kid, that you be-long right
by my side, Break me, take me,
Hold my hand, then do that grand old San Francis-co Glide. San Francisco Glide.

'San Francisco Glide.

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